

# From Dabiq To Rome

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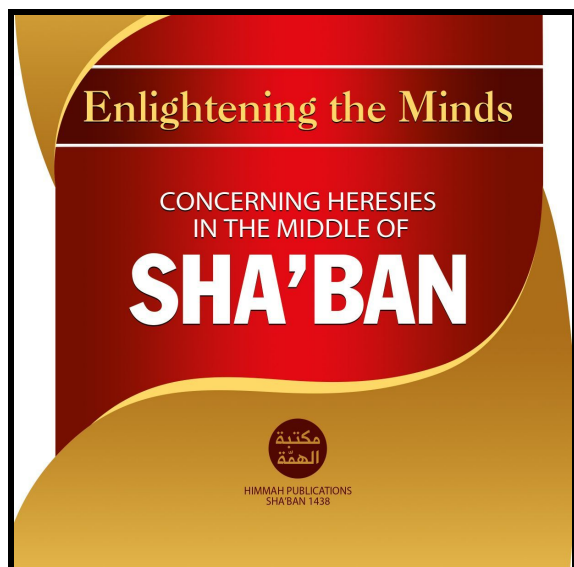
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## Enlightening the Minds Concerning Heresies in the Middle of Sha'ban



All praise belongs to Allah. May blessings and peace be upon Allah's Messenger, upon his family, companions and those who follow him. As for what follows:

Indeed, Allah (ta'ala) said, "This day I have perfected for you your din and completed My favor upon you and have approved for you Islam as Din" (Al-Maidah 3), and Allah's Messenger (sallallahu 'alayhi wa sallam) said, "Whosoever innovates in this affair of ours that which is not from it then it is 'radd,'"<sup>1</sup> and 'radd' means rejected. And from that which the people have innovated in the Din of Allah in recent times is worship that they have

<sup>1</sup> Agreed upon.

invented and become accustomed to performing when it reaches the middle of Sha'ban, such as their specifying a night in the middle of Sha'ban (the 15th night) for qiyam (night prayers), or specifying its day for fasting, or reading a particular surah on that day, or the salah which they call "Salah ar-Raghaib," and another which they call "as-Salah al-Alfiyyah," and another which they call "Salah Barah", or lighting candles and handing out sweets... And other than that from what is known today. And Allah has not sent down any authority for any of these matters! And there is no source for this except fabricated or very weak ahadith, and what shall follow are some statements of the people of knowledge on the issue:

•Al-Qurtubi said, "There is no hadith for them to depend on regarding the night of the middle of Sha'ban, neither concerning its merits, nor concerning the abrogation of appointed times of death within it."<sup>2</sup>

•Imam Abu Bakr al-Tartushi al-Marghibi said, "Ibn Waddah narrated that Zayd ibn Aslam said, 'We did not know of any one of our shuyukh nor our scholars of jurisprudence paying any attention to the night of the middle of Sha'ban, neither did they pay any attention to the hadith of Makhul, nor do they see it as a virtue over any other night.'"<sup>3</sup>

<sup>2</sup> Al-Jami' li-Ahkam al-Quran.

<sup>3</sup> Al-Hawadith wal-Bida' lit-Tartushi.

•Ibnul-Qayyim said, “And from among the fabricated ahadith are the ahadith of the prayer of the middle of Sha’ban.”

<sup>4</sup>

•Al-Hafidh ibn Dihyah said, “The scholars of ta’dil and tajrih (a science concerned with analyzing hadith narrators) have said that there is no authentic hadith among the ahadith of the middle of Sha’ban. Therefore, be on guard, O slaves of Allah, against any fabricator who narrates to you a hadith, putting it forth at an exhibition of good, for a good deed must be established by the Messenger (sallallahu ‘alayhi wa sallam). So if it is proven to be a lie it is not permitted, and the one who practices it is a servant of the Shaytan due to him practicing something which Allah’s Messenger (sallallahu ‘alayhi wa sallam) did not do and for which Allah has not sent down any authority.”<sup>5</sup>

•Imam ash-Shawkani said, “Al-Majd said in al-Mukhtasar, ‘The hadith of night prayers in the middle of Sha’ban are false,’ and others of the aimmah of hadith have said likewise.”<sup>6</sup>

•An-Nawawi said, “These two prayers – meaning Salah ar-Raghaib and the prayer of the middle of Sha’ban – are two blameworthy, repudiated, and abominable heresies.”<sup>7</sup>

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<sup>4</sup> *Al-Manar al-Munif fis-Sahih wad-Da’if.*

<sup>5</sup> *Al-Ba’ith ‘Ala Inkar al-Bida’ wal-Hawadith li-Abi Shamah al-Maqdisi.*

<sup>6</sup> *Tuhfat al-Dhakirin.*

<sup>7</sup> *Al-Majmu’.*

After these transmitted narrations from the people regarded for their knowledge, it becomes clear to you, my Muslim brother, that there is no validity for any specific worship on that day or in that night (the middle of Sha’ban). However, there continues to remain the virtue mentioned about the month of Sha’ban in general, and what’s been established of the concern taken by the Prophet (sallallahu ‘alayhi wa sallam) to fast in this noble month. The Mother of the Believers, ‘Aishah , narrated, saying, “The Prophet (sallallahu ‘alayhi wa sallam) would not fast in any month more than he would in Sha’ban,”<sup>8</sup> and Usamah Ibn Zayd narrated, saying, “I said, ‘O Messenger of Allah, I haven’t seen you fast in any of the months as much as you fast in Sha’ban.’ So he (sallallahu ‘alayhi wa sallam), ‘That is the month which people are heedless of, between Rajab and Ramadan, and it is a month in which the deeds ascend to the Lord of creation, so I love that my deeds ascend while I am fasting.’”<sup>9</sup>

O Allah, make us from among those who follow and not from among those who introduce heresies.

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<sup>8</sup> Agreed upon.

<sup>9</sup> Narrated by an-Nasai, and Shaykh al-Albani graded it hasan.

# The Removing of Three Misconceptions of the Takfiriyyin Extremists

By Shaykh ‘Ubaydah al-Athbaji

They differed over the basis and main cause behind his kufr upon the following statements:

(١) Whoever does not perform takfir of the mushrikin did not understand tawhid.

(٢) Whoever does not perform takfir of the mushrikin did not disbelieve in the taghut.

(٣) Whoever does not perform takfir upon the mushrikin rejected what is known by necessity in the Din.

These are the three biggest misconceptions among those who make takfir of the “athir,” so let us go through each point, in sha Allah.

**The first misconception:** “Whoever said that a mushrik is a muwahhid did not understand tawhid.”

This principle necessitates that whoever calls a muwahhid a mushrik, then he is a kafir, or else it would be a ruling without proof. The one who stated this must repent, as this necessitates making takfir upon ‘Umar ibn al-Khattab (radiyallahu ‘anhu) because he called the muwahhid Hatib

ibn Abi Balta‘ah (radiyallahu ‘anhu) a kafir. Thus he either adheres to making takfir upon ‘Umar (radiyallahu ‘anhu), or he repents to Allah (subhanahu wa ta‘ala) from this false principle where no hujjah or evidence has ever been sent down by Allah (subhanahu wa ta‘ala) regarding it.

Based upon this, whoever makes takfir of a Muslim with an acceptable tawil, he does not disbelieve due to that tawil, and whoever makes a kafir enter into Islam with an acceptable tawil, he does not disbelieve because of tawil. Therefore, whoever differentiates between the two cases must bring forth proof, and from the characteristics of the people of bida’ is differentiating between two similar matters.

Whoever calls a mushrik a muwahhid, he did not call him a muwahhid because he was performing shirk. Rather, he called him a muwahhid based upon the principle which is his utterance of the Shahadatayn, or that he follows his parents, or the land ([he belongs too], or his acting upon the clear signs of Islam which is exclusive to the Muslimin.

He ruled upon him with Islam based upon his affiliation to Islam, which he was previously on, and he dissociates from whoever performs shirk, and the reason he did not call him a mushrik was because of his poor understanding regarding the preventions of takfir, and the preventions of takfir have unclear details attached to it. A person does not

become a disbeliever if he mixes it up, except after it is explained to him. Did anyone who makes takfir upon the drunk if he performs shirk, or make takfir upon whoever does not make takfir upon the drunk person, because he believes that the state of being drunk is a preventive factor of takfir?

**Second misconception:** “Whoever does not perform takfir of the mushrikin did not disbelieve in the taghut.”

Now is the description of kufr bit-taghut upon one level? Whoever says “yes,” this necessitates making takfir upon whoever does not show enmity to the mushrikin, even if he was weak or oppressed. No one has ever stated this. Whoever says showing enmity has tafsil (details), we would say, yes, and likewise takfir has a tafsil attached with those who reject the Quranic texts, and among those who became confused in understanding certain aspects of the preventions of takfir and it has not been made clear to him.

This is just as Shaykh Sulayman ibn ‘Abdullah (rahimahullah) said regarding the one who refrained from performing takfir of [some] mushrikīn, “If someone doubts their kufr or is ignorant of their kufr, it is clarified to him using evidences about their kufr from the Book of Allah and the Sunnah of His Messenger (sallallahu ‘alayhi wa sallam). After that, if he doubts or hesitates, then he is a kafir according to the agreement of the scholars, since

the one who doubts the kufr of a kafir is himself a kafir.”<sup>10</sup> There is no proof from the Quran and authentic Sunnah for the one who makes takfir of him in all cases.

So how did you make tafsil regarding enmity, but not make tafsil regarding takfir? And among the characteristics of the people of bida’ is differentiating between two similar matters.

**Third misconception:** “Whoever does not perform takfir of the mushrikin has denied something which is known from the Din by necessity.”

If the preventions of takfir were from the matters to be known by necessity in the Din there would not have been a difference of opinion in understanding it among many of its types such as intoxication, the child, and ignorance. Infact, many of those who are affiliated amongst the people of knowledge have fell into mistakes, such as the muhaddithin, huffadh, fuqaha, usuliyyin, and other than them. The matters known by necessity are known by the scholars and the laymen, and these preventions of takfir are not known by many of the scholars, let alone the laymen.

Thus the preventions of takfir are either:

١. Agreed upon that it is from the preventions of takfir by consensus of the laymen, like compulsion .

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<sup>10</sup> *Kitab Awthaq ‘Urah al-Iman.*



٢. Agreed upon that it is not from the preventions of takfir by consensus of the scholars, like ignorance in the foundation of the Din.

٣. Differed upon that it is from the preventions of takfir, like the child and intoxication.

Therefore, there is a difference of opinion in understanding some of the preventions of takfir, how can we consider the issue clear, or among the most clearest of clarity?

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Takfir is from the severe warnings, even if the statement was in denial of what the Prophet (sallallahu ‘alayhi wa sallam) said. However, he could be new to Islam or he might have lived in a remote area. The likes of him are not performed takfir of for his denial until the hujjah is applied upon him. The man might not have heard those texts, or he might have heard it, but thought them not authentic according, or that he opposed it with another text that went against it, which necessitated interpreting it, even if he was mistaken.” So the preventions of takfir have many unclear details attached to it.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said in his speech while he was condemning the people of rhetoric in his majmu’ (4/54), “If this was from among the unclear

statements, then it could be said he is mistaken and misguided, and that the hujjah which declares its individual a kafir has not been applied. However, if that occurs among several groups from them in the clear matters which is known by the scholars and laymen among the Muslimin, that it is from the Din of the Muslimin, rather the Jews and Christians know that Muhammad (sallallahu ‘alayhi wa sallam) was sent with, then whoever opposes it disbelieves.”

Thus we must fear Allah (subhanahu wa ta’ala) regarding the issue of takfir and not perform takfir except if one falls into a nullifier which we have evidences from Allah (subhanahu wa ta’ala) for, ensuring that our actions are not in response to the laxity of the Murjiah in takfir, so that then we be taken over by laxity [in being loose with takfir]. Allahul-musta’an.<sup>11</sup>

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<sup>11</sup> For a better analysis of this issue, and others, return to the third part of the “Knowledge Series,” which can be found in the first issue. Also, more details are found in the translation of the fourth part, which will be coming in an upcoming issue, in sha Allah.

# The Shahadah: Four Matters Negated and Four Matters Affirmed

By Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab<sup>12</sup>

Know, may Allah have mercy on you, that the meaning of la ilaha illallah revolves around negation and affirmation. Four things are negated and four things are affirmed.

Deities (aliha), false objects of worship (tawaghit), rivals or partners (andad), and lords (arbab) are all negated.

What is meant by a deity (ilah) is something that is turned to in the hope that it will promote some benefit or curb some harm. Anyone who does this with something has taken it as an ilah. The term tawaghit refers to someone who is worshipped and is pleased to be worshipped, or is prepared to be worshipped such as Samman, Taj, or Abu Hadidah. Rivals or partners (andad) are those things which contend with a person’s profession of Islam and drag him away from it. Be it family, land, relatives, or property.

Allah (ta’ala) said:

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<sup>12</sup> *Fi ‘Aqaid al-Islam min Rasail ash-Shaykh Muhammad ibn ‘Abdil-Wahhab.*

“And from man are those who set up rivals to Allah, they them as they love Allāh.”

“They have taken their rabbis and monks as lords besides Allah, and also [they have taken] the Messiah, son of Maryam. Yet they were only commanded to worship one Ilah. There is nothing worthy of worship except Him. Far above is He everything they associate with Him.”

Things to be affirmed are:

(a) Intent: your goal should only be Allah

(b) Veneration and love due to the saying of Allah: ‘And from man are those who set up rivals to Allah, they them as they love Allah. But those who believe love Allah more.’”

(c) Hope

(d) Fear

These two because of His saying, ‘If Allah afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favor. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful.’”

Whoever truly understands this will find that all connection to those besides Allah will be severed. The onslaught of falsehood will no longer seem overwhelming and he will be able to withstand it; a case in example is found in Ibrahim (‘alayhis-salam was-salam),

and our Prophet (sallallahu ‘alayhi wa sallam).

Allah informs us that he broke the idols and declared himself innocent of his people, “There has already been for you an excellent example in Ibrahim and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone,’ except for the saying of Ibrahim to his father, ‘I will surely ask forgiveness for you, but I have not [the power to do] for you anything against Allah.’”

Our Lord, upon You we rely, and to You we turn, and to You is the [final] destination.

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## The Islamic State is Not Able

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By Shaykh Abu Basir al-Muhajir<sup>13</sup>

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Today the stronghold of Islam is the Khilafah, whoever is pleased with it is pleased and whoever is displeased is displeased.

For, by Allah, who sees us and who we can’t see, [by the One whom] no oath is

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<sup>13</sup> Al-Bayan Radio.

taken except by Him, Allah will support the Islamic State. By Allah, Allah will support it as long as it wants to establish the Shari‘ah of Allah. **By Allah, if the Arabs and non-Arabs gathered against it with all their might, then Allah will take care of their defeat, not the State. For the Islamic State is not able to defend itself. For the one who is defending the ones who believe is Allah (jalla jalalahu).**

We do not seek refuge except in Allah. We do not seek victory except from Him, just as Allah (subhanahu wa ta’ala) said. We only find tranquility with Him. And we do not weaken except between His hands (jalla jalalahu). He is our protector, “Excellent is the protector, and Excellent is the helper” (8:40).

The Islamic State is unable to wage war against this coalition even if they gathered a large number of equipment, for its “equipment” is Allah (jalla jalalahu). “Is not Allah sufficient for His servant?” (39:36), indeed. “And you did not kill them, but it was Allah who killed them. And you threw not, when you threw, but it was Allah who threw” (8:17). “If you do not aid him - Allah has already aided him” (9:40).

Allah (ta’ala) says: “That perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment” (4:84). “O Prophet, sufficient for you is Allah and



for whoever follows you of the believers.” (8:64)...

Then what is required? Setting right the relationship with Allah. Because “Indeed, Allah is with those,” who? “those who fear Him and those who are doers of good” (16:128).

The rope that is never cut is the rope with Allah (jalla jalalah), as for the rope with people, then it is a rope of masalih. As for the rope with Allah then it is the pillar which should be boarded. So tighten your hold on the rope of Allah, because it is the pillar [to last] if the pillars betrays you. We must set our situation right, and ourselves, our homes, and streets.

The least of what is being told to the Muslimin today, the least of what is said to him is to withhold your tongue from the mujahidin. Do you think the mujahidin does not have a wali that supports them and defends them? If a man (shepherd) would die to protect his sheep because he owns them, you think that the mujahid has no corner that he can take shelter at?! Trust in Allah, and know that it is only a matter of few days and determined battles, then Allah (ta‘ala) gives the permission for the ayah to take place: “And that day the believers will rejoice. In the victory of Allah” (30:5-6).

By Allah, the gangs of bani Salul will perish, and their allies from the Gulf and others, so that the verse is fulfilled upon them: “[Their] assembly will be

defeated, and they will turn their backs [in retreat]” (54:45).



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## News Headlines

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- The bleeding of the apostate Egyptian army continues in Sayna (Sinai), due to the favor of Allah. In the past week many Egyptian army soldiers were killed, this according to Egyptian military sources, with most casualties coming from improvised explosive devices planted by the Islamic State where a M-60 tank and military bulldozer were destroyed, while another was damaged alongside a minesweeper. Violent clashes erupted

near the port of Rafah, killing a number of apostates.

- 4 more protesters, protesting against the occupation of the Jews, were killed with almost 1,000 more injured by “the most moral army.”

- Losses of the Nusayri army south of Damascus during the past week:

12 attempts by the murtaddin to advance on various axis points and preventing them from any advancement by the grace of Allah.

155 killed, among them a number of officers, and dozens of injured.

Destroying and disabling 7 tanks, 4 bulldozers, and a BMP.

**خسائر الجيش  
النصيري جنوب  
دمشق  
خلال اسبوع**

شَنَّ الجيش النصيري وميليشياته  
الخميس (٢٠ شعبان) هجوماً على  
مناطق جنود الخلافة جنوب دمشق،  
بعد تمهيد بقصف جوي ومدفعي  
كثيف.

**محاور الهجوم**  
محور الحجر الأسود: من نقاط أخذها من الصحوات  
عبر الفرقة الرابعة والحرس الجمهوري.  
محور حي التضامن: عبر ميليشيات "الدفاع الوطني"  
والحرس الجمهوري المرتدين.  
محور حي القدم: عبر الجيش النصيري والفرقة  
الرابعة المرتدين.  
محور شمال حي البرموك: عبر الميليشيات  
الفلسطينية المرتدة (لواء القدس، جيش التحرير، فتح  
الانتفاضة والقيادة العامة).

**تصدَّى جنود  
الخلافة  
لأكثر من:**

١٢ محاولة تقدم للمرتدين في كافة المحاور ومنعهم  
من تحقيق أي تقدم يذكر، بفضل الله.

**وأُسفرت المعارك عن:**  
١٥٥ قتيلاً بينهم عدد من الضباط  
وعشرات الجرحى.

**تدمير وإعطاب:** ٧ دبابات ٤ جرافات - BMP

إشوغرافيك النبا  
شعبان ١٤٣٩ هـ